

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1863.

FUNDS FOR DOMESTIC MISSIONS.—In the last Annual Report, the Domestic Committee stated that the sum of \$50,000 would be needed in bringing up arrearages and in carrying on the work with efficiency till the next Annual Meeting of the Board. Three quarters of the year have expired, during which the Committee have received about \$33,000. *In the next three months* will the Church furnish the remaining \$17,000? It ought to be, and can be furnished, if all will heartily coöperate:

1. The contributions of some parishes this year, so far, have not reached the usual average of their offerings. The Rector, Wardens, etc., of such parishes can provide for additional contributions by collections or by individual offerings *in the remaining three months*, and secure to the cause the full measure of their Christian sympathy and aid.

2. The parishes heretofore regarded as contributing, which have not yet made their offerings, can, through the same agencies, give prompt attention *now*, and thus furnish as much as their wonted help has been in former years, or more.

3. The non-contributing parishes (alas! that they should be so many) have now an opportunity of coming to the help of the Church's work, when their aid will tell with best effect. If they are feeble, (as many of them are known to be,) their offerings may yet be according to their ability, and to the blessing which they have received of God.

To all these three classes of parishes the claims of Domestic Missions are now respectfully but urgently presented. The clergy in charge of them, and their valuable lay assistants in good works, are earnestly requested to use their best endeavors that aid, according to their several ability, shall come from *each one of them* to our Treasurer during these three months. Individual members of the Church, also, are asked, without delay, to send in offerings to the cause, either through their parish minister or direct to the Treasurer.

The claims for an enlarged scale of work, arising in the new Territories and in the weaker portions of our country, can not be postponed. The ravages of civil war, and the changes in portions of the country, which the war makes, create demands for missionary labor that should be supplied at the earliest possible moment.

OHIO.

Maumee and Napoleon—Rev. J. Swan.

I HAVE nothing new to note in the aspect of my field of labor, nor any thing of much interest to report. There has been about the usual attendance upon the Sunday services in both my parishes. In our Lenten services, just closing, and which are necessarily confined to the parish in which I reside—except when I give to the other a service on Ash Wednesday or Good Friday—there has not been manifested as much interest as I should like to have seen. Our Sunday-school exercises—suspended for reasons before assigned—have been resumed, with about our former number of teachers and scholars; and it is hoped, that as spring advances, there will be an increase in the attendance. Owing to the difficulty in finding a suitable superintendent, there has yet been made no effort to revive the Sunday-school at Napoleon, which, about two years since, was commenced under most encouraging circumstances; but very soon afterward broken up, from all the male teachers going to the war. I hope that ere long it will be again in operation, and thus furnish the Church with that most necessary adjunct—a nursery in which the lambs of the flock may be trained up in the ways of our beloved and apostolic Church, and in the nurture and admonition of the Lord.

MICHIGAN.

Clifton, etc.—Rev. W. A. Johnson.

YOUR favor of the 8th ult. was duly received, and I reply by the earliest opportunity, a boat having at last broken our icy embargo. As this report is altogether informal, I will merely state a few particulars of the general character of the field. This section is exclusively a mining country. The few farms which raise a little grass, etc., are not worth taking into the account. Miners, and those who live by furnishing articles for miners, constitute the population. This may be divided into four classes: first, the officials of the mines; second, a very few German Protestants; third, Irish, Canadian, and German Romanists; fourth, Cornish (English) Protestants.

1. There are usually from six to ten

persons, commonly Americans, of superior intelligence, about each mine. Ordinarily, they are friendly to the Church, and support its services.

2. The small number of German Protestants are usually very indifferent to religion, but seem to respect the Church, and bring their infants to receive her baptism.

3. The Irish and German Romanists have a church and priest of their own—are practically inaccessible to missionary effort. In the respect they pay to the services of their Church, they are a model to the Protestants; and were we to accept this mere outward observance as a test of religion, we should have to admit that they are the best Christians up here.

4. The Cornish are a peculiar people, descended from the old British race. They are not of high intellectual development, and are very tenacious of old customs and of their own opinions. They form nearly one half of the miners, and constitute the main field of your missionary. With very few exceptions, they are all Methodists in their tastes and preferences, but bring their children to our baptism, which accounts for most of the baptisms recorded in years past from this station.

The Methodists have a resident minister—a man of ability and popular manners—and are just completing a large new church.

Our church was built here by the mine company, in great part, and there never has been any thing but a nominal parish here. The Sunday-school is large, as all the Protestant children go to both the Protestant Sunday-schools.

In these new countries, many people will contribute to the support of a clergyman, who rarely attend his ministrations. In this way, and with the help of a few zealous ones among the officials, has the missionary of the Domestic Committee been sustained.

At Copper Falls, ten miles off, services have been held once in two weeks, with a small but interested congregation.

A further widening of the field of operations will perhaps be advisable. Among a sparse population, with but few Churchmen, the ministry must assume rather the evangelistic character than the parochial one. To preach the truth to as many as you can, to visit, and distribute tracts as widely as you can, and administer the sacrament of baptism, is about all that you can do.

INDIANA.

Rt. Rev. Geo. Uphold, D.D.

LIMA, LA GRANGE CO., *May 13th*, 1863.

I LEFT home on the 11th of April, and on the 16th visited and officiated in St. Mary's Church, Delphi, the missionary station served by the Rev. Mr. Edson, one Sunday in the month. Here I confirmed one person. I found the parish in an encouraging condition, and the services of the missionary quite acceptable and useful. As in other parishes, the civil war in which we are involved I found a serious impediment to progress, sending many of the young men into the army, and diverting the attention of all, more or less, from religion and the Church. The state of our public affairs seems to engross the thoughts and concentrate the attention of all classes. It has caused a sensible diminution in the number of candidates for confirmation in every parish and missionary station I have visited the past winter and spring.

The next missionary station (for I make no mention of parishes which are self-supporting) I visited was Warsaw, Kosciusko county, served on every alternate Sunday by the Rev. Mr. Tschiffely, where I officiated in the evening of the 24th of April, and confirmed one person—three others, who were expected, being unavoidably absent, as I was informed; and one other the missionary, by my advice, declined to present, for want of proper qualification. There was a large congregation, which filled the building in which the services are held—formerly a Presbyterian place of worship, rented temporarily by the vestry of the parish. I have advised them to take immediate measures to secure a building site, and erect an inexpensive church edifice, as essential to the growth and permanence of the parish—such a plain but church-like building as has been erected at Plymouth, at a cost of about \$700, and which accommodates, without crowding, 175 persons with seats; and has, besides, a recess chancel and seats for a choir.

The next day, (25th,) at 3 A.M., I proceeded to Plymouth, Marshall county, twenty-five miles, where I officiated on the 26th of April, third Sunday after Easter; preached twice, baptized two infants—one the daughter of the missionary, the Rev. Mr. Tschiffely—and confirmed six persons, three of them having been, up to a recent

period, prominent members of the Methodist society, but now Church people from conviction of the claims of the Church to primitive and apostolic authority, in faith, worship, and ministry. The services of the missionary, I learned, were highly appreciated, and that he was doing a good work for the Church, and doing it well. I was much encouraged by all that came to my knowledge and under my observation at this place.

On Thursday, the 30th, in the evening, I proceeded in a freight-train to New-Carlisle, having officiated in the morning (the National Fast-Day) and the day preceding in St. Paul's Church, La Porte. New-Carlisle is about eighteen miles from La Porte. It was my first visit to the place, where I found several decided Church people, four of whom I had confirmed at La Porte within two years past, leading families in the community, and very desirous of permanent ministrations. There was a large congregation, to nearly all of whom our services were entirely novel. They were very attentive, and appeared to be favorably impressed. I was assured that if they could have the services of a missionary only one Sunday in a month, others, besides those at present interested, would unite. They intimated that they would contribute \$100 per annum for a monthly service, and perhaps more.

The next morning I proceeded to South Bend, fourteen miles east, where the Rev. Mr. Foster, the missionary at Goshen, met me. I officiated in the evening, and found a respectable congregation assembled, a considerable number of whom united audibly in the service, apparently accustomed thereto. This is the place which I informed you some weeks ago I contemplated connecting with New-Carlisle, under one missionary. I believe the mission would soon be an important one, and that a respectable parish would be built up in both places, particularly at South Bend, under the ministrations of a suitable missionary. South Bend is a large and growing place, the county town of St. Joseph county, in the centre of a fertile farming country. My plan is for the missionary to reside there, and give the most of his ministrations to that place, officiating three consecutive Sundays, and one, the fourth, officiate at New-Carlisle. If success attends the efforts to obtain a suitable missionary soon, and he will adapt himself to the people and to circumstances, instead of attempting to force

both to suit themselves to him; if he is prudent, social, industrious, acceptable as a reader and preacher, and, withal, possessed of tact and a reasonable share of common sense, there is, from all I can learn, an encouraging prospect for his establishing the Church at South Bend.

The following Sunday, fourth after Easter, I preached twice and administered the Lord's Supper at Goshen, and found the state of things very much as I reported to the Committee after my visit in December, when I consecrated the new church edifice, and confirmed.

On Tuesday, May 5th, I went to Ligonier, (eighteen miles,) in company with the missionary, the Rev. Joseph Adderly; preached in the evening, and confirmed five persons, all adults, and among the most prominent citizens of the place, one of them a highly respectable physician. Notwithstanding the inclement weather, from a north-east rain-storm, the assemblage was large. The missionary baptized two adults. I have advised the seven or eight Church families at Ligonier, particularly the prominent men, to purchase at once a site for a church—a lot of ground some 150 by 250 feet, which, they told me, could be bought for \$60—and make an immediate effort to build an inexpensive church, like that at Plymouth. This enterprise accomplished, there is an encouraging prospect that a respectable parish will grow up in this flourishing business town, situated in the midst of a rich agricultural district, and already an important grain and lumber mart, on the air line branch of the Northern Indiana and South Michigan Railroad. The Rev. Mr. Adderly officiates here every third Sunday, giving the two alternate Sundays, one to Mishawaka (where he resides) and the other to Bristol.

From Ligonier I went to Mishawaka, about forty miles west, and on Thursday, the 7th of May, officiated twice. The parish has suffered much by removals and deaths, and by the entering of young men into the army, several of whom have died in battle or in hospitals. The parish ought to have been self-supporting long ago, but will not, I fear, for some time to come, in consequence of the diminution it has experienced in numbers by removals of families and deaths.

On Friday, 8th, I went to Elkhart and officiated in the evening—eleven miles east from Mishawaka, both, with South Bend and Bristol, on the St. Joseph River,

and Northern Indiana and Southern Michigan Railroad. There are here two or three families of our communion. I have usually officiated here on my annual visitation of this part of the diocese. There were formerly several Church families, but they have been diminished by removals to the Far West. It has been, besides, a hot-bed of spiritualism, and given over to Satan in that and other phases of infidelity and ungodliness. Yet there is a germ of Churchmanship which, in time, by such cultivation as can be bestowed upon it, may germinate and bear fruit to some extent. I have requested the Rev. Mr. Adderly to give it some attention, by visiting the members of our communion on a week day, and officiating.

On Saturday I proceeded to Bristol (ten miles east) with the missionary, and was much gratified with the result of his labors there. I preached twice on Sunday, the 10th; administered the Lord's Supper to a considerable number of communicants, and confirmed eight persons; found a large and flourishing Sunday-school, and other things accordant and indicating progress. On Monday I came here, (twenty-two miles from Bristol,) and have been resting two days at the house of a particular friend. I am to officiate here to-morrow (Ascension Day) and confirm four or five persons.

MICHIGAN CITY, May 17th, 1863.

On Ascension Day, I preached twice in St. Mark's Church, Lima, and confirmed five persons, one a sick man, four miles off, at a farm-house. I was much gratified to learn that the Rev. Mr. Thompson, the missionary, was very acceptable and useful. He is particularly useful in the Sunday-school, which is quite prosperous. The congregation has increased in numbers, and there is also real substantial growth. In the morning of Ascension Day, the church, which will accommodate two hundred, was pretty well filled; and in the evening it was crowded. As the congregation is composed in part of farmers, and this is their busy season, I was surprised, and at the same time gratified, in seeing so many in attendance in the evening of a week day. It was a significant indication of the usefulness of the missionary, and the appreciation of the ministrations of the Church. I left Lima on Friday, and reached this city the same evening; distance, ninety-seven miles.

I officiated in this parish (Trinity

Church) twice to-day, and this evening confirmed thirteen persons; all but three adults, four of whom were baptized by the rector, (the Rev. Mr. Ganter,) this afternoon, together with several infants. They were gathered principally from places in the vicinity, which Mr. Ganter has visited in the capacity of missionary. One of the places (New-Buffalo, ten miles distant) contributed four to the number confirmed—a mother and three daughters. One of the candidates, a young woman, walked nine miles yesterday from her residence to participate in the apostolic rite. She is a school-mistress; and proposes to walk the entire distance back to-morrow to resume her labors. The missionary presented her with a handsomely bound Prayer-book, which met my decided approval, as well deserved by the zeal and devotedness he displayed. Mr. Ganter appears to possess peculiar qualifications for the missionary work. He has the true spirit of a missionary, and a due appreciation of the work. He is constant in visiting, not only in the parish, but in the country, among farmers and others, within a circuit of twenty-five or thirty miles. Considering how brief has been his residence here, I was taken entirely by surprise in seeing so many come up for confirmation, all apparently intelligent and devout.

ILLINOIS.

Carlinville—Rev. D. W. Dresser.

THE rain and mud have been almost, if not quite, unparalleled. The only way in which the bad weather and roads have seriously incommoded me has been by rendering it exceedingly difficult for me to meet my appointments. I have managed to go to Chesterfield regularly as usual by dint of hard labor for myself and horse; but as for Gillespie, I have been there only once during the entire winter, or, at least, since Christmas; and I have seen no one from there for many weeks. I can not say, therefore, whether they have begun building their church yet, as they expected to do in the spring, or not. I intend visiting them now again soon.

Here in Carlinville things are going on much in the same fashion as of old. The congregations continue to be quite good, and we have learned to chant many of the anthems in the service, which is a

great improvement. I thought in the fall that we should have begun building a church before this time, but in that I have been disappointed. Some time before Christmas, a subscription was circulated for raising funds for a parsonage. This reached the amount of about \$450, with the prospect of much more. Upon this I urged the propriety and expediency of building a church first. (We have already the ground for both.) My views were indorsed by the vestry and people, and it was nearly determined to try at once to erect a small church, and thus save the necessity of continually paying rent. Heretofore the great difficulty has been that the people wished to build a large and somewhat fine church, and if they could not have that, did not want any; but this idea was abandoned, and they had almost determined to build at any rate, if not such as they would, then such as they could. Unfortunately, however, just at this juncture, one of our best men, the Senior Warden, who had the matter more particularly in his hands, left to serve as a surgeon in one of the government hospitals; and then another left, and then another still, of our young and active men, and so now we are without either church or parsonage, and have little prospect of either, at least until after the war.

Each of the persons above alluded to was also in his turn superintendent of the Sunday-school. Indeed, within considerably less than a year I have been compelled to have not three, but four different superintendents over that branch of my work. And now we have no regular superintendent, but I attend to it when I am here; and when I am not here, any one attends to it who happens to be present and willing. Of course all this is very bad, and yet the school goes on, and the children seem to be quite interested in it. On Christmas-eve we set up a "tree" for them, and presents were distributed to about forty, with a simple collation afterward at a private house, to add to the pleasure of the occasion. This Sunday-school was commenced a year ago last June, with only six scholars.

As yet I have no Sunday-school in Chesterfield, though I very much desire it, and have had several dollars' worth of books on hand for some time to commence with. There seem to be insuperable obstacles in the way. A want of suitable persons willing to act as teachers is one; and there are also others nearly as great. I do

not at all like the idea of the children of the Church being taught, as they are now, only in Congregational and Methodist Sunday-schools; I have thought, therefore, that in lieu of a Sunday-school at the above-named place, I would establish the practice of getting the children of my parish together once every month, on a Sunday afternoon, and instructing them as best I can myself. But I know so little about the best mode of conducting such instruction, that I would be greatly obliged to any one who would recommend to me some work on the subject, if such works there be.

We have the promise of a visit from the Bishop this spring, at which time there will be confirmations in both Carlinville and Chesterfield, if nothing at present unforeseen should happen to prevent.

Arcola—Rev. J. W. Osborne.

The ladies of Christ Church, Arcola, held their festival on the 17th, 18th, and 19th of December last, and after paying all expenses, had \$180, which have been invested at ten per cent interest. With this money and what may be added to it, they intend to furnish the new church building when finished. At this festival I took an active part, was much exposed, and was taken sick with bilious fever, and was confined about three weeks. I am now quite well, for which I praise the Lord. At Arcola, I preach once a month, morning and afternoon. The congregation is very large; we are using the Presbyterian Meeting-House by invitation, and it does not cost us any thing except for fuel. The congregation wish me to spend two Sundays each month. We will commence building the church soon, and I trust will finish it the present year.

The congregation at Bement has increased very much, and we have made an arrangement to spend two Sundays there every month. There are several candidates for confirmation. When I commenced preaching at Bement, we had no Prayer-books for the congregation; but being well supplied by the kindness of our brethren and friends, and having given proper attention to the education of the people in the use of the book, the responsive service is now conducted as in an old-established congregation. The quarterly offertory has been applied to the purchase of a communion service, which was used at the last communion. Our service is held in the Masonic Hall, morning and

evening, for which we pay a rent of one dollar, each Sunday, and nothing for fuel and light. Our prospects at Bement are very encouraging. We have the use of a melodeon, and have a good choir; the singing is excellent. The remaining Sundays I preach at different places on the "line" of the Illinois Central Railroad. During the past quarter I have spent one Sunday at Paxton, and one at Pera; at both places I preached, celebrated the holy communion, baptized several children, and visited some old Episcopal families. During the ensuing quarter I will (Providence permitting) spend my odd Sundays at Mattoon, Centralia, and Salem.

I have received several letters from persons at different places on the "line," requesting me to come and preach for them, administer the holy communion, and baptize their children. I will do my very best to comfort and take care of these sheep in the wilderness. The delight of my very soul is to preach Jesus Christ and him crucified, and point poor, perishing sinners to the Lamb of God who taketh away the sins of the world. Oh! that God may nerve my heart and mind for the performance of every duty, that his word may run and be glorified, and that precious souls, for whom Christ died, may receive the fullness of the blessing of the Gospel of Christ!

WISCONSIN.

Beaver Dam and Fox Lake—Rev. L. D. Brainard.

SINCE I wrote to you last we have let the contract for the church at Fox Lake, paid in on the contract \$400, besides paying \$150 for a lot.

The church is to be built after a plan which our good Bishop obtained from Mr. Douglas, of Milwaukee, and is to cost \$875, all complete, except the windows, which are to be of stained glass, and in the gothic style. We can raise all the money necessary to build the church, but I don't think we can procure the windows besides, without a little help from abroad.

The church is to be done some time in June or July. My parish school is in a flourishing condition, and it is with much gratitude that I acknowledge the receipt of \$25 from Mrs. Laight of New-York City, to enable me to hire a competent assistant teacher for a while.

We have just lost two more of our communicants from Beaver Dam. It is devoutly hoped that some more members of the Church may ere long move in to supply their places.

La Crosse.—Rev. C. P. Dorset.

This station is certainly a very interesting one, and there is much to encourage and aid missionary labor.

Steps have already been taken toward the erection of a church, and we hope to have it completed early in the summer.

With the blessing of God upon earnest labor, I see no reason why a noble parish may not be built up in La Crosse.

Later date.

The work of the Church is progressing in La Crosse.

I have baptized eight since my last report, and had several candidates for baptism on Easter-day, both adults and children.

I have also a class of about twelve preparing for confirmation at the next visit of the Bishop.

We have a flourishing parish school in operation, under the charge of a young man, assisted by a lady of considerable experience in teaching.

The daily service has been well attended during Lent, and we intend to continue the daily morning prayer throughout the year.

We have already made some progress on a new church edifice which we hope to have ready for services by midsummer. We have great reason to thank God, and take courage.

Appleton—Rev. S. Palmer.

For the last six months I have been busily occupied in my labors among the people of this vicinity.

At Menasha, the church edifice has been consecrated by Bishop Kemper. The congregation has increased rapidly, and matters are progressing finely.

Much praise is due the earnest and faithful missionary (Rev. C. C. Edmunds) who preceded me; for had it not been for his untiring efforts, no church would have been erected in that town.

At Appleton we now meet in Odd-Fellows' Hall, where we have a good congregation at each service. Appleton is the seat of the Methodist University, and numbers of the students are constant in their

attendance on the Church services. We have organized a Sunday school and Bible-class. Appleton is four miles north of Menasha.

At Butte much labor has been expended, not without some good results already. The congregation is increasing. The people have been taught much about the Prayer-Book that they never knew before, and now a much more hearty response comes up from the people than formerly.

Later date.

The good work is going on well. Our beloved Bishop has just made his visitation, has confirmed eight persons, preached and administered holy communion three times. Your missionary feels very much encouraged at the bright prospects with which he is surrounded. But there is hard work ahead still. I now have three services a day, going, on three Sundays in the month, a distance of twenty miles, besides superintending my Sunday-school at this place; which makes a busy day of Sunday.

Prescott, etc.—Rev. A. B. Peabody.

By the blessing of Almighty God, the missionary in Pierce and St. Croix counties has been enabled to perform full work in his field from the time of his entering upon his labors.

On the first of July last I commenced to hold services every two weeks and upon the same Lord's day, at Prescott, River Falls, and Hudson; on the alternate Sundays at Wagon Landing, Huntingdon, and Cedar Valley. The distance between the three first-named places is respectively twelve and ten miles; the other points are each five miles asunder, and all of them twenty-five miles from Hudson, the nearest of the other three, making the distance between the extreme points fifty miles.

At none of these places have I failed to be present at the times appointed, though two or three times too late for service at Hudson. I found it would not be possible for me always to make the distance from Prescott round to Hudson and officiate three times the same day, and hence changed the time of service at River Falls to a week day; being thus enabled to travel direct from Prescott to Hudson, a distance of twenty miles.

I have also for some time been holding a regular week-day service at a place known as Boardman, about half way be-

tween Hudson and Huntingdon, but only semi-monthly.

At Prescott there is much to encourage the efforts of the Church, and I am persuaded it only needs the residence of a faithful man to gather a good, earnest congregation of worshipping, and I would trust soon to be, communing members of her blessed fold. Present number, nine.

The same may be said of River Falls, with some qualifications. The population is smaller as well as the present number connected with the Church. The two points ought to form one missionary field; it is enough for one man to work successfully. Number of communicants, five.

Hudson presents little indeed to encourage a missionary. They are not satisfied with partial service, and are not able to support a resident minister. The number of members is small; not more than eight persons can be reckoned such. A semi-monthly evening service, which is now all I am able to supply to them, will accomplish very little good here. It ought to have the morning service at least. This should be joined with Huntingdon, etc., and form a separate field.

At the three latter places mentioned at the outset, every thing is encouraging. Except at Cedar Valley there are no other services than ours, the people being mainly of our communion. The number of communicants in these three places is twenty-two, and some candidates for confirmation.

Later date.

By the Lord's sustaining grace, the missionary at Prescott, Hudson, etc., is still enabled to supply the several places assigned him by his Bishop, with one exception. Not long subsequent to my last report, I discontinued services at Hudson. The morning services were from the first desired there, and it was plainly intimated to me that any other would result in no or very little good. It was not convenient for me to give them their desire, nor did I think it just to Prescott, when a small subscription was raised for my partial support.

I persisted against many discouragements in holding service there on every alternate Sunday evening. But as the cold season advanced the attendance grew so meagre that upon consultation with some of the most faithful members it was thought advisable to suspend services till spring, when it is hoped either that a second missionary will be sent into this

field, or that I shall be able to make such arrangement of my time as will enable me to give them morning service a portion of the time.

What I did, I did not without authority; the Bishop had authorized me to drop any one of my points at discretion.

I now go to Prescott every other Sunday, holding the morning prayer at that place, and the evening in the neighborhood of River Falls, which is twelve miles distant from the former place.

On my way down to Prescott I officiate every other Thursday evening at a place known as Boardman. It is a country place, with a comfortable school-house to worship in. There are several so-called Church families in the settlement.

At Apple River I still officiate three times every other Sunday, at places five miles asunder. At two of the places, Huntingdon and Wagon Landing, there are no kind of religious services but our own, and I believe no desire for any other. The field is a hopeful one. At each of the places there is a comfortable school-house. The distance from this point to Prescott is, by Hudson, about fifty miles; direct, about forty-five. This has been made twice each month and back.

At Prescott there is, if I rightly judge, promise of good fruit. The congregation, which was very small when I first commenced labor there, is now steadily increasing, with a marked augmentation of interest in the services on the part of all. We use a rented house, and have a very good melodeon to add to the attractiveness of our worship. A couple of lots were some years ago procured for the purpose of building a house of worship, but nothing has even yet been attempted; and the condition of the country is now so unfortunate that they fear to make the endeavor to build. If some aid could be pledged them, I think the larger share could be raised toward erecting a church, and that very soon.

Superior—Rev. J. Williamson.

During the past three months nothing of special interest has occurred in this place, except the arrival of a company of soldiers, who are stationed here to protect the frontier against the Indians. Their attendance on our services has considerably enlarged our congregations. And I think it will be the occasion of strengthening the Church and the religious feelings and principles of our own people.

It has already begun to show them the superiority of the Church. Our quiet, orderly, and conservative course, knowing nothing among them but Christ crucified; and keeping aloof from all denunciation of the religious sects with which we are surrounded, and the political questions of the day has been gradually leavening the community, and attracting a good congregation, not only of our people, but also of the citizens and soldiers.

Those who live in large Eastern cities have little idea of the vast importance of the Church to our Western people. It is the only "pillar and ground of truth" that is able to withstand the influence of political excitement and the changeableness of sectarianism "carried about by every wind of doctrine." Could they but see the necessity of the Church to the West, by a short residence here, I have no doubt they would go back to the East determined to use more and greater efforts to sustain the few—alas! too few—missionaries who are contending on the frontiers with all the powers of darkness.

The recent outbreak of the Indians should teach all the truth of the Apostle's warning and encouragement: "Whether one of the members suffer, all the members suffer with it: or one member rejoice, all the members rejoice with it." And it should lead us to act accordingly.

MINNESOTA.

Chanhassan and Excelsior—Rev. J. S. Chamberlaine.

I BEG to send you this as my report up to the first inst. I am sorry that there is so little to encourage the Committee in my work. The most I can say of it is, that I am still able to keep the services up on Sundays regularly. At Chanhassan the two largest families belonging to us have just moved away, purposing to return at some time, but I think it very uncertain. These removals take away nine communicants from this station, being somewhat more than one half of our whole number, and far more than half, if their importance to the congregation be considered. I anticipated a great reduction in the congregation, seeing no prospect of any increase in attendance to make up this subtraction. But in this I have been kept from discouragement by the evident good hand of God. The congregations have been really

larger since these removals than before, and I am both thankful to God and provoked to work harder and hope more fully.

At Excelsior, I am sorry to say, the attendance is not so large as it has been, but I think there is no reason for this which need make us anxious. The building committee have made all necessary arrangements to resume the work on their church which was suspended last fall on account of the Indian outbreak. I am assured that there will probably be no further interruptions; if so, the little church will be ready for use by the beginning of the fall.

Pray for us, that we may be found doing the will of God always.

Little Falls—Rev. John Elwell.

This station is part of the missionary field occupied by the Rev. E. S. Peake. During the Indian outbreak in August last, he very properly remained at Fort Ripley and Crow Wing, to strengthen the hands and encourage the hearts of the commissioners and others who were striving for peace with the Indians. It is confidently believed that missionary influence upon the natives has not been without the happiest effects. When the subject was first broached in an Indian council, to rise against the whites, our native missionary, the Rev. Mr. Johnson, was present, and lifted up his voice to oppose and restrain their action, at the hazard of his own personal safety.

Seeing the majority of the chiefs were determined on war, he clandestinely escaped to Fort Ripley, and gave timely information, so that the little garrison should not be attacked by surprise and massacred, as it undoubtedly would have been had no notice been given. It seemed to be my duty to remain with the people at Little Falls through the fearful time of the threatened invasion; and subsequently, till about November 1st, 1862, I had occasional services when Mr. Peake was absent. He then left to take the post of chaplain in the army.

From this period, in the providence of God, at the request of that faithful brother, the pastoral care of this station devolved on me. It was a position I had not anticipated; I hardly felt sufficient for such a work; but as there appeared no alternative, relying on our divine Lord for strength and grace, I assumed the high

calling, and have been enabled each Sunday to hold divine service at Little Falls, and in the after-part of the day, at my own house, have a Sunday-school, to catechise the children and instruct them in the Holy Scriptures. I am particularly assisted in the school by my wife and daughter. I have felt rather encouraged in the Sunday services, by the numbers in attendance, and by the more general and hearty uniting in the prayers and responses of the Church.

The Sunday-school is attended not only by children but by adults. The beginning of the school was small, but has gradually increased in numbers and interest.

There is no minister of any denomination nearer than thirteen miles. I am sometimes called upon to officiate at funerals some distance from town.

The people are generally intelligent, enterprising, and friendly, and of various shades of moral character. Infidelity is common. It is thought, however, that this is rather dying out. Truth is gaining ground.

As in other places in the West, so it is here—there are persons of various religious orders, who are as sheep without a shepherd.

We may hope that, by a steady and faithful exhibition of the doctrines and practical excellencies of our Apostolic Church, that many of them will voluntarily enter the fold of Christ with us.

In the month of December a company of soldiers, on their way to Fort Ripley, remained here for nearly three weeks, in charge of Lieutenant Chapman, of Hastings, who is a communicant of the Church. He had procured Prayer-books for all of his men. Most of them attended divine service while they remained at Little Falls, and united heartily in the prayers and responses of the service. It was, indeed, a noble little army of worshippers. They were with us on Christmas eve. Our school-house was tastefully and appropriately decorated for the occasion.

The house was crowded. We had a joyful season. The company unexpectedly that night received orders to march the next day for Fort Ripley, but before leaving, we met at sunrise, and with hearty religious services, welcomed the happy morn of the anniversary of the nativity of our glorious Redeemer.

Later date.

My imperfect labors in this field since January 1st have been constant and un-

remitting. Public services have been attended to regularly on the Lord's day during the winter. The attendance and interest on the part of the people have not diminished. There has been much sickness, especially among the children, and some mortality. Your missionary has, under these circumstances, been brought directly into the families of the afflicted, to endeavor to afford relief and to offer religious consolation. These sincere and humble efforts have, to all appearances, been heartily received; and in some cases at least, it is to be hoped, they will result in permanent good.

The Sunday-school is still in successful operation, and has suffered no decrease nor diminution during the inclement season.

Society here is somewhat unsettled and fluctuating. Fears of Indian depredations influence some to leave. Some have not increased in wealth as they anticipated, and are removing; and many men have joined the army of the Union. Others are, however, coming in; so that our number is about the same as a few months ago. There are, however, a goodly number who appear to be settled for life in this beautiful place on the borders of civilization.

On the whole, we feel encouraged to labor with increased energy, not in our own strength so much as in the strength of the great Head of the Church, believing that in due time we shall reap, if we faint not.

Shakopee—Rev. E. P. Gray.

Since my last report I have been suddenly called by domestic bereavement (the death of my aged mother) to visit the East. I was absent six weeks, with the Bishop's approval, which he informed me he had communicated to you. He wrote to me, suggesting to me that I should make use of the opportunity to further my plans for building our new church, which accordingly I did with tolerable success.

The spring work on our church is about commencing; the lumber is mostly drawn, and the contract for building is made. The people are exerting themselves earnestly. A special offering is to be made at Easter, besides the subscriptions they have already made. The children are giving their weekly offerings, and the ladies are endeavoring to furnish a chancel carpet and kneeling hassocks for the whole

church. We need to make all the exertions we can and all the help our friends will give us, as both lumber and labor are one third higher than they were last fall, when we laid our plans to build. We desire, if possible, to have the church consecrated on Ascension Day, or, at the latest, in the month of June.

I have continued to visit Carver as often as circumstances would permit. Some degree of interest is manifested there.

I have had daily Lenten services in Shakopee since my return. I trust the blessing of God will yet more largely be poured out on my labors.

St. Anthony—Rev. A. Spor.

Your missionary at this place arrived on the fifth day of February, since which time he has been actively engaged in the work of the Church. The prospects here are encouraging. The town, indeed, has gone backward in late years, and is now about at a stand-still; yet the prospects of the Church are good.

The Sunday-school (exclusive of the Bible-class, which before was a part of the school, but is now taught by the missionary, before morning service) has already increased from twenty-five to fifty scholars, with a prospect of further gains. The congregations have so far been very good. On Easter Sunday, especially in the evening, the church was filled to overflowing; many had to stand during the whole service. On this occasion the missionary baptized five children; on the following Sunday evening, an adult; and on last Sunday evening another infant.

We have in the parish an active "Ladies' Mite Society," which has within two months and a half paid for a new parish register, new chancel chairs, and other things of minor importance. Twenty chairs have been procured by the parish and placed in the aisles, to be used when the pews are full, which is frequently the case.

The missionary would return his sincere thanks to kind friends in New-York, Troy, Lansingburgh, Waterford, and Cohoes, his late parish, for providing so liberally for the removal of himself and family to his new field of labor; and prays that God will bless them, and give them still more abundantly the means of doing good.

NEBRASKA.

Decatur—Rev. Algernon Batte.

IN my last I informed you that we could make no visible progress this winter. Such has been the case; but though no new members have been added to our communion, we must not suppose that the Church has made no progress in the affections and confidence of some of our people. There are several families who will join us if they ever become seriously interested on the subject of religion. Their sympathies are already with us.

The Bishop has sent us some money, with which we hope to have our church building and rectory ready for us this summer, provided we can get the lumber. It is very scarce at present. Emigration has set in, and we expect good times. I am fully persuaded that the Church will increase here, but it must be a work of patience. It will grow very slow, yet it will be a healthy growth. We shall hold on to all we get. This is the history of every healthy, self-supporting parish in the West. It can not be otherwise, as we make no use of excitement by appealing to the prejudices, fear, or passions of the people. We prefer dealing with them as rational creatures, appealing to their understanding and hearts.

Omaha—Rev. O. C. Dake.

The quarter now ended has been marked by no singular feature. Humbly telling, the missionary at Omaha has seen his congregation steadily increasing in numbers, and he hopes in respect for the the Church and her sacred services. The necessity which compels him to Bellevue one Sunday of every month—although a relief in so far as pulpit preparation is concerned—operates, in some degree, to counteract his efforts; for the church being closed throughout an entire day, its congregation is dispersed to the sects. He is happy to learn from his Bishop that this difficulty will soon be ended—Bellevue and Plattsmouth being formed into one station, and Omaha thenceforth engrossing the entire function of its minister.

We have maintained service upon Litany days throughout Lent, and now in Passion Week scrupulously follow the appointed order. Notwithstanding bad roads at times, and the present pressure of spring

trade incident to the opening of navigation, these Lenten services have been fairly attended. And I am certain that one heart—and I believe that many others—feels that this is a season of refreshing from the presence of the Lord.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 23d to June 23d, 1863.

New-Hampshire.		Delaware.	
<i>Hanover</i> —St. Thomas',.....	\$3 78	<i>New-Castle</i> —Emmanuel,.....	\$19 01
Vermont.		Maryland.	
<i>Norwich</i> —St. Barnabas',.....	1 50	<i>Baltimore</i> —St. Peter's S. S.,.....	\$110 00
Massachusetts.		<i>Talbot County</i> —St. Peter's,.....	25 00 185 00
<i>Andover</i> —Christ,.....	\$75 00	Kentucky.	
<i>Cambridge</i> —Christ,.....	60 00	<i>Jefferson Co.</i> —St. Matthew's,.....	22 00
<i>Charlestown</i> —St. John's, for Dr. Breck,.....	100 00	<i>Lexington</i> —Christ Ch.,.....	200 00
<i>North-Adams</i> —St. John's,.....	3 00 285 00	<i>Maysville</i> —Nativity,.....	15 00 237 00
Rhode Island.		Ohio.	
<i>Providence</i> —Grace, for Minnesota,.....	150 00	<i>Berkshire</i> —Grace,.....	2 30
St. John's S. S. quarter's pledge to		<i>Cleveland</i> —St. Paul's,.....	5 00 7 30
Bishop Lee of Iowa, to June 1st,.....	125 00 275 00	Indiana.	
Connecticut.		<i>Crawfordsville</i> —St. John's, additional,.....	1 00
<i>Bethany</i> —Christ, for Bishop Whipple's		<i>Delphi</i> —St. Mary's,.....	8 00
Ind. Mission,.....	10 00	<i>Terre Haute</i> —St. Stephen's,.....	8 00 12 00
<i>Fair-Haven</i> —St. James',.....	10 00	Illinois.	
<i>Hartford</i> —Trinity S. S., for Nashota,		<i>Jacksonville</i> —Trinity,.....	20 25
\$7.85; for Dr. Breck, \$5.35,.....	13 20	<i>Waverley</i> —S. G. M. Allis, Esq.,.....	5 00 25 25
<i>Hebron</i> —St. Peter's,.....	5 00	Wisconsin.	
<i>New-Haven</i> —St. Paul's,.....	50 00	<i>Appleton</i> ,.....	5 00
<i>New-London</i> —St. James', a member, for		Minnesota.	
Rev. R. H. Weller,.....	5 00	<i>Red Wing</i> —Christ,.....	10 00
<i>Portland</i> —Trinity,.....	15 00	Iowa.	
<i>Ridgefield</i> —St. Stephen's,.....	12 00	<i>Fairfield</i> —St. Peter's,.....	3 10
<i>Wilton</i> —St. Matthew's,.....	10 00	<i>Iowa Centre</i> —Gethsemane,.....	2 00 5 10
<i>Windsor</i> —St. Gabriel's,.....	5 00 135 20	Missouri.	
New-York.		<i>St. Joseph</i> —Christ,.....	15 30
<i>Amenia</i> —St. Thomas',.....	6 15	German Congregation,.....	10 00 25 30
<i>Brooklyn</i> —"A. M.," for Rev. H. Hollis,.....	10 00	California.	
<i>Delhi</i> —St. John's,.....	8 73	<i>Folsom</i> —Trinity,.....	7 63
<i>Little Neck</i> —Zion, for Iowa, \$69.57;		<i>Grass Valley</i> —Emmanuel,.....	10 00
general, \$1.06,.....	70 63	<i>Marysville</i> —St. John's,.....	23 10
<i>Malone</i> —St. Mark's,.....	12 85	<i>Mission Dolores</i> —St. John's,.....	12 00
<i>New-York</i> —Transfiguration, for supp't		<i>Oakland</i> —St. John's,.....	12 35
of a missionary at Bellevue and		<i>Sacramento</i> —Grace,.....	50 00
Plattsburgh, Nebraska, 2d pay'm't,.....	100 00	<i>San Francisco</i> —Trinity,.....	83 30
Anonymous,.....	60 00	<i>Stockton</i> —St. John's,.....	80 00 283 33
"W.,".....	10 00	Washington Territory.	
<i>Rondout</i> —Holy Spirit,.....	5 10 283 46	<i>Vancouver</i> —St. Luke's,.....	73 00
Western New-York.		Miscellaneous.	
<i>Rochester</i> —St. Luke's,.....	46 00	<i>J. E. C.</i> , for Dr. Breck's Mission,.....	5 00
New-Jersey.		Total,.....	\$1,948 84
<i>Bergen</i> —St. Paul's,.....	20 00	Amount previously acknowledged,.....	30,742 99
<i>Bordentown</i> —Christ,.....	39 33	Total from October 1st,.....	\$32,691 83
<i>Rahway</i> —St. Paul's,.....	6 00 65 33		
Pennsylvania.			
<i>Chestnut Hill</i> —St. Paul's,.....	86 73		
<i>Great Bend</i> —Grace,.....	3 00		
<i>Honesdale</i> —Grace, Mrs. F. M. C., for			
Bp Whipple,.....	10 00		
<i>Minersville</i> —St. Paul's,.....	2 50		
<i>New-Miford</i> —St. Mark's,.....	5 00 107 23		

* CORRECTION.—A contribution of \$5 in the March Number, credited to Grace Church, *Waverley, W. N. Y.*, should have been entered, *Waverley, Illinois*.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JULY, 1863.

AFRICA.

IN laying before our readers the following letter from Bishop Payne, giving account of the April meeting of Convocation, and the resolutions adopted by that body respecting the recent action of the so-called "Church Council," held in Monrovia, we take the opportunity to say that full particulars in relation to the whole subject of Church Organization in Africa have been received in communications from the Bishop.

Circumstances make it expedient to withhold, for the present, any expression of the views of the Foreign Committee on this subject; and the same considerations have led them to defer (except in part) the publication of the communications above mentioned, in which the Bishop discusses the question in all its bearings and relations, and gives at large his views respecting the same.

ROCKTOWN, W. A., *April 14th*, 1863.

REV. AND DEAR BRO.: The arrival of Capt. Yates from the Leeward, *en route* for New-York, direct, enables me to give you an account of our Convocation, held at this place, and closed on Sunday evening.

The attendance of catechists and teachers was large—every station was represented except Taboo. Besides Rev. Messrs. Toomey and Jones and Mr. Ferguson, from the High School, we had twenty native catechists, visitors, and teachers. Amongst these were Mr. Francis Allison, some time employed as teacher in the Gaboon Mission, now situated at Gitetabo. He was one of the first pupils of the Mission of the American Board at Cape Palmas, and is now a man of mature character, not far from forty years old. This of course must give him much influence in the Mission, now that, by God's grace, his eye seems single. Mr. Valentine, visitor from Cavalla, Kinkle of Tebo, Brownell from Bohlen, and

Boyd from Fishtown,* with Bedell of this place, and Seton and Potter from Hoffman Station, all seemed to come up in the right spirit to our Convocation. Mr. Toomey preached the Convocation Sermon, after which the Lord's Supper was administered. The missionary-meeting was held in the evening. Reports were made by all, and addresses by many. These were not, with a few exceptions, so spirited as usual. Our catechists more and more realize the gravity of the work with which we are charged. Besides, there was the feeling with many, expressed fully by one of the speakers, that all had not been done since last Convocation that ought to have been done, nor all to which we then pledged ourselves. But there was manifested the determination to search and try and see what was wrong, and, by God's grace, to amend. And accordingly on Monday a conference of three or four hours was held, in which there was a free and full expres-

sion and confession of feeling and delinquencies in the presence of the Bishop, and a renewed pledge to newness of life and effort. Samuel Boyd was restored to his position as catechist at Fishtown; and was by me, on the following Monday, (yesterday,) after a service with his people, appointed their catechist. Since God has thus blessed us we were fain to do more. Grand Sestros is the largest native town on the Liberian coast, about thirty miles above Fishtown, closely connected by relationship and amity with the Greboes. They come down every month to meet the steamers, to send their young men to sea, and to receive those who return. Moreover they frequently come to consult that lying vanity, Bwede Nyema, "the Grand Devil," on the Cavalla River. Why should not we send them the Gospel? Messrs. Toomey, Bedell, or Boyd, in a canoe, can reach them in a day's sail, and as God opens the way, may preach the same blessed Gospel to numerous towns between Grand Sestros and Fishtown. By God's blessing, they will make a beginning this month.

ACTION OF THE CONVOCATION IN RELATION TO CHURCH ORGANIZATION IN AFRICA.

The Convocation felt called upon to notice and formally express their views of the late Liberian organization. The following resolutions, after free discussion, or rather expression of views—for there seemed only one view—were passed:

1. That the late action of the Liberian clergy, in organizing the General Council of the Protestant Episcopal Church in Liberia, was hasty and premature.

2. That said organization being effected without the concurrence and, in most cases, without the knowledge of the Liberian churches, can have no authority over those churches until formally approved and accepted by them.

3. That the organization effected at Cape Palmas in April last, entitled "The General Convocation of the Protestant Episcopal Church" in Liberia and parts adjacent, uniting, as it did, the counsels and prayers and efforts of ministers, catechists, and teachers, foreign, Liberian and native, was, in our opinion, best calculated to promote the interests of Christ's cause in this part of Africa.

4. That, entertaining such views, and as the Liberian organization was effected without the concurrence of this Convocation, we invite the clergy and churches of

Liberia to meet us, according to provision in Article I. of General Convocation, in St. Mark's Church, Cape Palmas, in February, 1864.

5. That a copy of these resolutions be sent to the Clergy of Liberia, and the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America.

I have written you fully by the English mail for this month, informing you of Messrs. Hoffman's and Auer's departure for Liverpool. I am the only one to administer the Lord's Supper now at Cape Palmas.

In weakness, in strength, in sorrow, in joy, in fearfulness, in confidence, because in Christ, very truly your brother and fellow laborer in the Church militant.

Extract from a later Letter from Bishop Payne.

TROUBLE ON THE CAVALLA RIVER.

Under date of the 7th May, the Bishop says:

The people of Hidie, Babo, the place of the "Grand Devil," have announced their determination to allow no foreigners to go up the Cavalla River, and to compel all our native agents to return to the coast. And they have been for a month acting on their determination. They have robbed several Liberian traders, and sent them back. And when Brownell was returning to Webo, after convocation, they seized him, took off his clothes, and otherwise shamefully maltreated him. They would have robbed him, but that he took the precaution not to have any thing with him. He returned to Cavalla, and in a few days made his way home through the bush to Gitetabo, (a tribe friendly to us,) and thence to Bohlen.

The Webo people received him with great demonstrations of joy, and announced their determination to be avenged on the Baboes.

Mr. Allison, our present catechist at Gitetabo, was also stopped; but through the influence of parties at Hidie, who have married his sisters, he was finally allowed to proceed.

It is an old trick of the Baboes. Owning the land on both sides of the river, they have claimed and exercised the right to stop the navigation *ad libitum*. Then, with the Greboes, they occupy in part the coast, and act as commission mer-

chants for the interior people, and they have the sympathy of most of the Grebo towns, and, it is said, the active coöperation of some in this attempt to arrest the growing intercourse of Liberian traders and missionaries with the interior tribes.

Matters have now reached such a crisis, that the Liberian authorities feel compelled to take the most effective measures at their command to remedy this evil.

It is one of those evident interpositions of Providence which often call forth special thanks, that our foreign missionaries should have been withdrawn from the interior just now, and that all our native agents are at their posts, and can so remain for months, despite the Babo opposition.

ANOTHER FIELD OF LABOR.

This temporary check to our efforts in the direction of the interior has directed my attention to another sphere of labor, namely, the coast tribes, one hundred miles above and three hundred miles below Cape Palmas. In all this region below the Cape, there are no missionaries or missionary operations beyond our station at Taboo, a few miles east of Cavalla; and none for one hundred miles above the Cape, except Settra Kroo, a feeble outpost of the Presbyterians, ten miles from Sinoe.

The intercourse with both sides is constant and easy. Forty miles above Cape Palmas is Grand Sestros, the largest native town on the Grain Coast. The people there are nearly related to the Greboes, and come down every mail day to receive their young men returning from sea, and to ship others. On the other side the Cape Lahoo people come up two or three hundred miles in their large canoes to the "Grand Devil," Hidie.

At our Rocktown Convocation we discussed the expediency of carrying the Gospel to these regions by our native agents.

Bishop Payne's Report from Cavalla and Out-Stations to Cape Palmas Convocation.

ROCKTOWN, *April 10th*, 1863.

The condition of Cavalla and Out-Stations has undergone but little change since the last meeting of our Convocation. The stated services have been maintained on Sundays and Wednesdays. On Sundays the attendance of heathen people

has averaged fifty, though the farming season has been unfavorable to their attendance. Some fifteen to thirty heathen children have attended the Sunday-school in the afternoons, making, with our own family and boarding schools, about one hundred scholars.

The evident progress of these heathen village children in knowledge and orderly conduct has been a great encouragement to labor for this class. And I think it should be the earnest effort of all ministers, catechists, and teachers to gather in as many as possible of these children—having none else to instruct them—at all our stations, and on Sundays at least to bring them to the good Shepherd, that they may hear his voice.

During the season of Lent, and especially in Passion Week, in public services, family and school religious exercises, the minds, and, we trust, hearts of our Christians have been led along pleasantly and profitably into the green pastures prepared for the season by the Church. The great benefit of the systematic and general scriptural training provided by the Church never appears more striking than when the Church goes forth to "make disciples of all nations." It is then seen how proper and necessary is such a system to obey the Saviour's command, "teaching them to observe all things whatsoever I have commanded." It is thus disciples know "the truth," the whole truth, and the truth makes them free.

Let all ministers, catechists, and teachers, then, study more and more their Prayer-books, and endeavor to follow the course of devotion and instruction therein appointed, in their families, schools, and more public services.

I am thankful to report that such practice is more and more showing its blessed effects in the orderly devotional manner of our Christians at Cavalla, in their public worship and in the improved deportment of daily life.

But what "field" has not its "tares"? What church without its unworthy members?

I am sorry to have to report a case of suspension from communion of a communicant for repeatedly beating his wife. The Apostle Paul, writing to converts from heathenism at Ephesus, while commanding wives to be obedient unto their husbands in all things, says: "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord, the Church. Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

"For this cause shall a man leave his father and mother and cleave unto his wife, and they two shall be one flesh."

That the wife will sometimes fail in her duty of loving obedience is to be expected. But what is the use of our Christianity if it does not make us able to bear with and patiently correct what we see wrong in them? Even the heathen do not often use violence toward their wives.

What shall be thought of the Christian, and especially the Christian catechist or Christian teacher, who is repeatedly guilty of quarreling with and beating his wife? Such people ought never to be admitted to teach and preach that religion which they can not practice. Indeed they ought to be cast out of the Christian Church as ignorant of what Christian means, or too wicked to practice it. Cast out the old leaven, that ye may be a new lump, is language properly applicable to such persons.

The Missionary Sewing Society, under Miss Griswold and Christian females of the village, has been doing its quiet but efficient work. For the months January, February, and March, it has realized \$20, \$17.43, \$20; total, \$57.43

Contributions from Communicants and others at the Station,	44.34
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Total,	\$101.77
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Alms, January and March, \$4.88,	
\$4.24.	9.12

Total of Contributions,	\$110.89
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During the past three months the people have been so generally engaged on their farms that there has not been much encouragement to itinerate. Rev. Mr. Jones, however, has made several short tours, of which he will give an account. I have been once to Babo, and several times to the towns on the Cavalla River.

In the month of February, with others appointed by our Convocation, I went to Monrovia to attend the meeting of our General Convocation, organized in April of last year. On reaching there, however, we found that the Liberian Clergy had

determined to organize "The General Council of the Protestant Episcopal Church in Liberia." Our Missionary Convocation might have continued, notwithstanding, and was, I think, better suited to promote the interests of the missionary work in the country. But that we might not seem to oppose what the six Liberian ministers had concluded to do, our General Convocation was dissolved.

As, however, the Liberian organization affects, and was designed ultimately to control, our missionary work, it is proper that this Convocation shall express their views on the subject.—*Cavalla Messenger*.

Report of Rev. C. C. Hoffman.

The Superintendent of Cape Palmas* and adjacent stations hereby reports that they have been ministered to during the last few months, as faithfully as his health allowed.

Those at a distance from his residence have, however, been but seldom visited. Failure in health obliged him to be absent for a time from them. When in company with the Bishop he visited Monrovia, to attend the meeting of the General Convocation.

Since then the health of his family and his own has been such as to lead him, with the Bishop's approbation, to seek from a change of climate restoration to health, with the hope of a speedy return and prolonged labor among the people. Having this in view, when in Monrovia we heard of the death of Miss Hunt, the excellent teacher of the Orphan Asylum, we were happy to engage the services of Miss Hannah Moore, a lady from the United States, who had resided seven years in Africa as a teacher, and also had taught a Mission School among the Indians in the United States. She returned with us to the Asylum, and entered at once on her duties.

We were happy also to meet with a missionary from Mendi, who, having resigned his position in that mission, with his wife, was willing to connect himself with ours.

Thus providentially our places would be supplied. Besides this, as Mr. and Mrs. Miles have not yet arrived, the charge of the Asylum has been placed in the hands of Mrs. M. A. Cassell, a lady residing at Cape Palmas, a member of our Church, and one in whose Christian

character and ability to direct the Institution, we have the greatest confidence. Thus God unexpectedly, and in ways unlooked for, has supplied our places during our unexpected absence.

The office of Treasurer has been accepted by the Hon. J. T. Gibson, the senior warden of St. Mark's Church. Notwithstanding all these providential circumstances, the Superintendent can not leave without the deepest sorrow, and with the sincere hope of a speedy return.

We sail in the brig Palmas, for Liverpool; we left Cape Palmas this morning; a contrary wind detains us, and enables me to write my report from Rocktown, where the Convocation will meet in a few days.

I earnestly hope the Lord may be present to bless with his presence and spirit the approaching meeting of the Convocation. I exhort the teachers and catechists, especially those who have been under my care, to zeal and faithfulness in the Lord's work; and that God's blessing may still rest upon their labors, and especially be with his servant our Bishop, is the prayer of yours faithfully in Christ.—*Id.*

Catechists and Teachers.

Rev. G. Auer will long be remembered with gratitude, by the catechists and teachers of the Protestant Episcopal Mission, for his wise suggestions, and the admirable system introduced by him for their improvement. These catechists and teachers now receive regular instruction in the Scriptures and other suitable works, from the clerical superintendents of their respective districts. Besides this, several hours are occupied, usually after the business meeting on Saturday at every Convocation, in exercises of a portion of Scripture previously appointed. The catechist is required, first, to give in his own language the narrative or substance of the Scripture; second, to explain; third, to apply it; fourth, to ask questions of scholars or others present.

Thus does he get clear views himself, and learn how to communicate those views to others. Two and a half hours were thus occupied at our late Convocation at Rocktown.

ATTENDANCE AT CONVOCATION.

About twenty young native men, with Mr. S. D. Ferguson, were present at our Convocation. All our stations were repre-

sented except Taboo. It was a goodly sight, and contrasted pleasantly with the meeting held at the same place some eight years ago, when only five or six of these were present.—*Id.*

CHINA.

Letter from Bishop Boone.

MACAO, April 13th, 1863.

MY DEAR BROTHER: I wrote you by the last mail of our purpose to come to this place for Mrs. Boone's health. We were favored with a good ship and pleasant passage, and on our arrival at Hong Kong were most hospitably entertained by Mrs. Smith, the wife of the Bishop of Victoria; the Bishop being absent at Shanghai. At this place we are domiciled with my old friend, Dr. S. Wells Williams; so that we can truly sing, "Mercy and loving-kindness follow us" wherever we go.

Mrs. Boone's strength has much improved by the change, and I hope her disease is favorably affected; but we can not yet judge. Dr. Williams proceeds to the north soon, to join the legation at Peking, and I do not know if we can obtain lodgings in Macao; if we can not, we shall go back to Hong Kong for a season. It will be a bitter disappointment to me if this trip does not restore her to health. I have said above that I wrote you by the last mail of our intention to come to this place, but I am inclined to think I am mistaken in this. We were all packed for Nagasaki, passage engaged, and to go on board the next day, when an English friend, on the ground of information received from his father, (who is in the War Office in England,) dissuaded us from going. The English Admiral was to demand £25,000 sterling for the family of the murdered Englishman, Mr. Richardson, and £100,000 for the expenses of moving the squadron. In case the Japanese Government say that Satsuma did the act, and that they can't restrain or punish the great Damois, the Admiral is to say that if they can't the English can, and they are to sack Satsuma's palace, which is near to Nagasaki. This state of things makes Nagasaki a poor place for an invalid lady, whose husband was to leave her there. We therefore concluded, with great reluctance, to give up Nagasaki and come to this place.

Letter from the Rev. D. D. Smith.

SHANGHAI, *April 7th*, 1863.

MY DEAR BROTHER: I am now at this place preparing to sail for the United States. Circumstances have led me to think it best to return home and bring my little girl to the care of friends in New-York.

I have been exceedingly reluctant to take this step, more especially in the present short-handed state of our mission. If I felt I could remain, I should gladly do so. I trust I may be able before long to return and continue the work so dear to me.

I think of sailing either on Saturday next, the 11th, or during the week following. I have taken passage in the Bark A. A. Eldridge for California, via Kanagawa.

I regret exceedingly to have missed Bishop Boone, who went out of the river as I came into it, on his way to Macao.

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GREECE.

Letter from the Rev. Dr. Hill.

ATHENS, *May 18th*, 1863.

REV. AND DEAR BROTHER: The important suggestions, on the subject of Christian unity, which are now beginning to be discussed simultaneously by men of influence in the Church of England and in our own Church, are so intimately connected with our life-work, that they could not fail to bring back to my mind thoughts which I can trace to days long gone by. "The wind bloweth where it listeth," etc.; and many a servant of God, whose mind has been directed to watch the movings of the Holy Spirit, must, I suppose, have experienced something similar to the mysterious train of thought suggested by our Saviour's metaphor, when impressions, long since made on his imagination, have again and again been recalled as events bearing upon them have arisen.

As long ago as the year 1836, when we had begun to realize the extent of the work which had been committed to us, and its future importance was beginning to be dimly seen, we were led to look forward beyond the results of our labors upon the classes immediately within our reach, and to reflect upon the probable influences they were designed to have in bringing about God's gracious purposes toward the Eastern world.

It will now be my endeavor to trace out to you how this thought, which at that time might have been considered as merely a cursory one, has been gradually unfolding itself, and that too, always in connection with the work to which the greater part of our life has been devoted.

At the period of which I am speaking, the object of the Greek mission was very imperfectly understood, and many, even among its friends, were ignorant of the principles upon which it was based. We ourselves went forth, "scarce knowing whither we were going." Very little was known of the ancient Eastern Church of Greece; idolatry and superstition were supposed to be deeply and fatally interwoven in all her doctrines and services; and one of the members of this mission, who was at that time (1836) on a visit to the United States, in giving information respecting the Eastern Church in her communications, was called upon to enlighten its friends, as well as to answer the cavils of its opponents. Both were informed that the object of the mission was to instruct and enlighten; that it was a mission of love to Christ's erring flock; a mission to produce unity—that unity which the Holy Spirit alone can produce—a unity maintained "within the bond of peace," and not a mission of aggression and discord; a unity of faith, not in its substance, for that the Greeks hold fast to, but as regards its clearness and purity. Our Church had just declared itself to be "a Missionary Church," (1835); her missionaries were to be the agents of the Church, acting in unity under her direction, both for the conversion of the heathen (the legitimate field for proselytizing) and for the revival and promotion of pure and undefiled religion among the ancient churches of the East. The latter was our peculiar mission, and our work had then been in operation five years. The subject of unity in the missionary operations of our Church was at that time the absorbing topic; and the well-known sermon of the late Rev. Dr. Jarvis, (preached at the first annual meeting after the resolution above referred to—in 1836) was devoted to that subject. His text was from St. John 17: 21, "That they all may be one," etc. etc. That sermon was listened to by one of the heads of this mission (then on a visit to the United States) with the deepest interest; nor has she ever forgotten the impression it made upon her. It is to be feared, however,

that the arguments advanced by the eloquent preacher failed to leave a lasting impression upon the generality of the hearers. The union of all Christian believers forming one holy catholic and Apostolic Church—although expressed in our Creed, and daily assented to by the worshippers who frequent her services, as an article of faith—was not at that time a prominent idea among the clergy or laity; nor was the reality of such a unity as our blessed Lord prayed for in that chapter (which, while it lasted, extended the influence of Christianity to a degree unparalleled since) heartily received, believed in, and prayed for. That sermon of Dr. Jarvis prominently set forth the advantages of such unity; and he farther advanced the opinion that as past history was but the exhibition of God's providence with regard to his Church, so the great political events of the present century would exhibit the further developments of that same providence, until the final triumph. Situated as we were, on the immediate borders of the East, and in the very countries which witnessed the rise and marvelous progress of Christianity, it was for us a deeply interesting study to mark the wonderful political events which were passing successively before our eyes; and our observation since has confirmed our early impressions, that only by the spread of the Gospel of peace and love, and the exhibition of that spirit of unity, (which is nothing else than "that most excellent gift of charity, the only bond of peace and of all virtue,") can the world of Eastern Christendom—Mohammedanism and heathenism—be brought "to believe in Him whom the Father hath sent"—("as thou, Father, art in me, and I in thee—that they all may be one in us—that the world may believe that thou hast sent me.")

We have now been steadily engaged in our laborious work of instructing the people, by precept and practice, in the things pertaining to the spiritual life, for thirty-two years and upward. We have passed "through good report and evil report." We have had our good things, and, as you well know, we have also not been exempt from persecutions. "But none of these things moved us." We were persuaded we were carrying on the mission confided to us upon Gospel principles; and many evidences were granted us to convince us that God was with us;

and that his gracious purposes toward this ancient Church of Christ would, in his own good time, be accomplished.

These preliminary remarks lead me to the subject I have chiefly in view in this communication.

At the outset of our mission, and for some years after we were settled here, there existed a profound ignorance about our Church throughout the East. In Greece, England was only known as one of the three "protecting powers;" but of the Church of England (much more of the sister Church in America—of which we were the representatives) there was a profound ignorance. We were known to be Protestants, but with this name were associated some very crude notions of two individuals, Luther and Calvin, to one or other of whom, as "Heresiarchs," we were supposed to belong. They also were aware that we were not Papists, (a sort of negative recommendation for the Greeks.) It may truly be affirmed that not until the small English church (St. Paul's) rose up in Athens, did they begin to realize—I should rather say, fully to realize—that we were Christians! When the Church of Greece became independent of the Patriarchate at Constantinople in 1850, and began to be governed by a Synod of her own Bishops, who held their permanent sittings in Athens, frequent opportunities of friendly intercourse with the higher clergy presented themselves; and among other topics, the agreement between the Church of England and that in our country to which we belonged was explained to the satisfaction of the inquirers. The first practical example of the perfect unity subsisting between the two Churches (my appointment in 1845 as Chaplain to the English Legation) made a great impression upon the Greek population, and especially upon the Bishops. The little church in which I officiated every Sunday, which had recently been built and consecrated, was the first public exhibition of the services of the Church of England to the Eastern Church; for before that period those services were confined within the walls of a private house, accessible only to our own members. They attracted (as they still do) the greatest attention; and the order, decency, and solemnity of divine worship were (as they still are) the themes of the admiration of the clergy and laity of the Greek Church. The effect of this public exhibition of the order and symmetry of

our Church has not, however, been limited to a mere admiration of these things; it has led to inquiries into our doctrines and to a sifting of opinions, and a casting off of old prejudices, and, at length, to a remarkable expression of public sentiment upon one of the most important but delicate points connected with the choice of a sovereign, namely, the religion (to use the common but incorrect expression) of the future king. On this subject, however, I must not linger, as I have another before me; but I will not allow it to escape my memory before I close this paper.

During the last fifteen or twenty years a great change, we find, has taken place on this subject of Christian unity among Protestant Christians, and I am rejoiced to observe that England (that is, the English Church) is taking a prominent lead, and claiming to be heard on this most interesting subject. Having ourselves long cherished the views which I have already, in my preliminary remarks, explained, it was with thrilling interest I read a short time ago a speech of one of my oldest and most valued friends, the Rev. Canon Wordsworth, before the Convocation of Canterbury, from which I make the following extract.* "Let us not forget that we are members not merely of the Anglican Church, but of the Church Catholic; and that we have a witness to bear through our fellow countrymen living abroad, to the whole of Christendom. It appears to me that we may produce the most salutary results to the whole world, if we only resolve at this time to exhibit to mankind our principles in their full integrity." Now I can bear witness to the correctness of Canon Wordsworth's observations, for I have myself seen, with amazement which I can hardly express, what the exhibition of the simple services of the Church of England here in Athens, as the visible exponent of pure Protestantism to this people, has effected in Greece. I have already alluded to this in my remarks just now about the election of the new sovereign; and I now declare, with the strongest emphasis, my intimate persuasion that the silent influence of your mission in Greece during the last thirty years, in the first place,

and then the effect, as I have already hinted, produced by the public services of our Church—leading first to inquiry, and then to satisfactory information respecting our Protestant doctrines and worship—have gradually brought about this striking change in public opinion. The high wall of prejudice has been thrown down, and a people, the most sensitive of all others on the subject of their religion and their Church, have, twice within the last four months unanimously chosen a Protestant prince as their king, without any conditions whatever, and this too with a determination and pertinacity which really appear to us, who know all the history of the famous fortieth article of the Constitution of 1844, to be truly marvelous.*

The notions of the enlightened Greeks on the subject of Apostolic unity are not by any means as vague now as they were in 1836. My conclusions, drawn from my intercourse with the Greek clergy, and from the examination of what is really taught and held in the Church of free Greece, are, that the Holy Scriptures, and the evangelical doctrines drawn from that pure source, as set forth, summarily, in the Nicene Creed, are the only standard to which she clings with pertinacity. Believing this fully, the possibility of unity with her on those principles has often been suggested to my mind; but I was scarcely prepared to see those views so remarkably brought out by others with whom I have never held any communication whatever on the subject. The conversation (for it can hardly be called debate) that arose at the close of our late General Convention, about the Russo-Greek settlers in California, took me by surprise, and I was greatly interested in much that

*This most eloquent speech, glowing with Christian love, was delivered on the 12th of February last, on the question of "Church Ministration Abroad and at Home," and it would be well worth while, I think, to republish in the columns of the *SPIRIT OF MISSIONS* the whole of Dr. W.'s speech, as well as some other portions of that debate. You will find it in the Supplement to the *Guardian* of the 4th March last.

*The fortieth article of the Constitution of 1844 (extorted from King Otho by the Revolution of September 15th, 1843) was introduced with the express design of throwing every possible obstacle in the way of the succession of the Bavarian Roman Catholic Princes—Otho having no children. The article simply declares that "the future kings of Greece must profess the religion of the country." The Bavarian Government, and indeed all the Roman Catholic Courts in Germany, were not able to succeed in getting this Article erased from the Constitution. The three protecting powers—England, Russia, and France—declined to meddle with it; and it was the unceasing source of anxiety, the *πέτρα σκανδάλου* here and in Germany. And yet, marvelous to think of, it was at once and quietly abandoned when the idea got hold of the Greeks of choosing Prince Alfred of England as their future sovereign. When that attempt failed, numerous were the inquiries that were made of us about the religion of the young Danish Prince, and when they heard that he was a Lutheran Protestant, they were only half pleased. "We should have much preferred (they said) that he had been a Protestant of the Church of England."

was said on that occasion by the Rev. Drs. Thrall and Mason. The latter Rev. brother, among other excellent remarks, said that "it was the duty of every particular or national church to be in communion with every other which was not heretical or schismatical; and none could be heretical which held the Nicene Creed in its integrity." He also said on that occasion: "This Church of ours really presents a centre of communion to all other bodies of Christians in the world." But these views, which seemed to give tangibility to the secret musings of my own mind, are with still greater force touched upon by Canon Wordsworth in the eloquent speech already alluded to on the occasion of the Rev. Mr. Mackenzie's motion in Convocation on the 12th February last. The following extract will, I am sure, be read with great interest:

"This motion points our attention to our relations with our own people, and to what is going on abroad. Now, when we look to the Eastern part of the world, we may see very much of promise and of hope. When we look to the West, which is now torn by a civil war, we shall also find there cravings for peace. It is one of the circumstances of the times, that must be extremely interesting to us, as showing, in a most touching manner, the longing that exists for Christian unity, that at a period when America is convulsed with a great civil war, the fathers of the American Church should have met quietly in synod, and discussed the best mode of extending the right hand of fellowship, and holding out the olive-branch of peace to their brethren of the Eastern Church. It shows us that God's Holy Spirit is moving as it were on the face of the waters, and we trust that in due time it will bring forth a beautiful creation out of the chaos (Cheers.) When we look at the Eastern Church, we shall find that there is good reason why we too should follow the steps which these our American brethren have taken, and why we should greatly desire to further, so far as we can, all wise measures that may be devised for the revival of intercommunion between the churches of the East and our own. (Loud cheers.)

"We have seen great events achieved during the last two years; and if we, of the Church of England, will only show ourselves to be a scriptural, Apostolic and Catholic Church, we shall do much, with the blessing of God, to solve those problems which are now perplexing states-

men and senators and divines. It is almost an overwhelming consideration, that just as we do our own duty, so we may influence the fortunes of all Europe, in the course of the next three or four years. Your brother in the Gospel."

Second Letter from Dr. Hill.

ATHENS, *May 28th*, 1863.

REV. AND DEAR BROTHER: The extracts I sent you in my communication of last week, from Dr. Wordsworth's eloquent speech in Convocation last February, exhibit distinctly his views upon two great and important subjects which have very unexpectedly been brought forward for discussion, both by our own Church and by the Church of England, at this time, namely, the mission which the Church of England, in both her branches, has to fulfil toward the world, and catholic unity founded on Nicene principles of faith. Dr. Wordsworth closed his speech thus: "If we, in this Church of England, can in any way assist in bringing about so happy a result; (the restoration of pure Christianity; he was speaking particularly of Italy toward the close of his speech, but his peroration had reference to the whole subject;) if we, in England, can in any way assist in this, then our name will be blessed by posterity; then we may, even in our own time, reap some of the fruits that may grow from our revived powers; and those who may come after us, and may sit in this house when we are gathered to our fathers, may be witnesses to us that we did some little in our day, by the blessing of God, for the restoration of the Church on its ancient foundations of Christian truth, apostolic order, and catholic love." (Loud cheers.)

"Loud cheers" in a solemn convocation of divines could only have been drawn forth by the eloquence of the speaker, but they showed also that the assembly went with him in all he said, and the Dean of Canterbury, (Alford,) who certainly does not always agree with the Canon of Westminster, admitted as much when, on rising to speak on another subject, he gracefully introduced his remarks thus: "I think we may venture to congratulate the house that some little time has elapsed since the address of Canon Wordsworth, before I invite them to enter upon a matter of dry detail, not, however, because there was any danger of his eloquence leading them

astray, for I concur with every word he has uttered."

Another incident during this remarkable discussion is, I think, worthy of note; and as the discussion itself may be new to many, even of our own clergy, and undoubtedly will be new to the large mass of our laity, I do not hesitate to trespass upon your attention a little further by transcribing a part of the remarks of Chancellor Massingberd. "I should not have attempted to address the house at all," said he, "after the speech of Canon Wordsworth, (for I almost fear lest I should weaken in any manner the effect of that eloquent address to which we have listened with so much delight,) were I not able to supplement his statements with respect to the widespread spirit of curiosity that exists on the continent with respect to the Anglican communion." (He then read a letter from a Russian nobleman addressed to an eminent English clergyman, who says, among other matters of an interesting nature, that "the February (1863) number of the *Orthodox Review*, edited at Moscow, will contain a short sketch of the present state of the American Episcopal Church." This will excite great curiosity in our public, and make them better acquainted with the present state of things in England and America. We shall wait now for information from you, as to what you intend proposing at the next meeting of the Province of Canterbury.) Chancellor Massingberd then proceeded thus: "I will only add that, as I listened to the speech of Canon Wordsworth, I could not help reflecting that, if the glorious prospect which he so eloquently opened before our eyes should be realized, what will be the feelings with which the Christian world will regard the conduct of our own reformers and the work which they effected? How could their memory be so vindicated, their greatness be so established, their names be so enshrined in the heart of all lovers of the Gospel and of the universal Church of Christ, as by seeing such results emanate from their work, and by seeing that through the instrumentality of the Church which they reformed, the blessings of peace and unity, of evangelical truth and catholic order, have been restored to universal Christendom!"

The preceding extracts have been transcribed by me with feelings difficult to be understood by others. The views therein so eloquently expressed are precisely those

which, from time to time, for years and years past, have been forcing themselves upon Mrs. Hill and myself with increasing vividness while engaged in carrying out silently, and amidst much evil report, those principles — those very principles which form the ground-work of the movement we now see at home and in the councils of the Church of England — and which are, in fact, the very principles upon which this mission of ours was originally founded. Verily, it is marvelous in our eyes! When I look back upon the period when this work was commenced in much weakness, when I recall to mind the discordant opinions maintained by the members of the Church, among both clergy and laity, when I recollect the painful attacks of secret foes and open enemies that were aimed at us, I can not but acknowledge that we have been upheld by Him who had great purposes of his own to fulfil through this very mission perhaps. Like others who have had a special work of God to perform, we have been made to see, in the results, the direction of a wisdom superior to our own, and the very feebleness of the instruments employed compels us to ascribe the glory of success to the guiding of that "Holy Spirit of promise" which is to "abide with the Church forever." It does, indeed, appear to me most remarkably significant that the "instructions" which were "committed to us" ("Τὴν καλὴν παρακαλαθῆκην. 2 Timothy 1: 14) by those Bishops of pious memory, White and Griswold, and the devoted Christian brethren associated with them; (most of whom "have fallen asleep," though two at least — Alonzo Potter, Bishop of Pennsylvania, and B. B. Smith, Bishop of Kentucky — "remain to this day;") that those instructions, I say, should substantially embrace those very objects which are now the prominent subjects of consideration in the councils of the Church of England and of our own Protestant Church. We were sent out to work upon the decayed Eastern Church in Greece, within her own border by "holding forth the word of life, (ὡς φῶς ἄρης ἐν κόσμῳ. Philip 2: 15, 16,) and so exhibiting the light of Christ's Gospel as to point out the decayed parts, and then to assist "in repairing the breaches" made by time and neglect, and to be very careful by no means to pull down; and all this we were to do upon the apostolic plan "by pureness, by knowledge, by long-suffering, by kindness, by the (aid of the)

Holy Ghost, by love unfeigned, by the word of truth; as poor, yet making many rich." (2 Cor. 6: 6-10.)

But now, while we have been trying quietly and unostentatiously to work out the spirit of those instructions, we find that, unconsciously, we have all that time been the objects of intense observation by men of acknowledged piety and of great learning in the Church of England, whose attention has been directed to the subject of Christian unity. One of these, (the Rev. George Williams, of King's College, Cambridge,) in a letter recently published in the *Church Journal*, expresses himself in the following terms:

"As one to whom this endeavor to bring our own Reformed Church into closer relations with the orthodox communions of the East, has been an object of earnest longing for more than twenty years, and who has watched the proceedings of your educational mission at Athens, under the most judicious and able direction of Dr. and Mrs. Hill, during all that time, with the most intense interest, as a practical example of the benefits to be derived from a better mutual understanding between ourselves and our brethren of the Eastern Churches, I hope I may be excused for my anxiety to forward this new movement in the American Church toward the realization of my ardent wishes." (See the *Church Journal* of the 18th Feb. last.)

Allow me also to refer you to another testimony to the same effect, which I met with most unexpectedly in Canon A. P. "Stanley's Lectures on the Eastern Church." I met with it in a part of his book where certainly no one would have expected to find mention made of the Mission at Athens. Alluding to the prudent conduct of Nikon, the patriarch of

the Russian Church, in introducing reforms, "in the only direction," he says, "suited for an Oriental church," he makes these observations: "Let those who doubt, (the value of such measures, small as they may appear,) turn to the temperate hopes of an Eastern Reformation, as expressed by one (Dean Waddington, in his book on the Greek Church, chapters 8-10) who was certainly not indulgent to superstition, and who added to a wide range of liberal learning a special knowledge of the Christian East. Or let any one who knows any thing of modern Athens say who amongst the English and American missionaries in those regions are named as the most undoubted benefactors of the Church of Greece? Those who have attempted to subvert the existing forms of faith? or those who, by education and social intercourse, have infused a new life into those forms?" In a foot-note, referring to the last passage, he says: "I allude, of course, to the excellent effects of the Greek schools established at Athens by Mr. and Mrs. Hill."

(I trust my Christian friends will not impute to me a desire to exalt myself, or to unbecomingly magnify the mission intrusted to my direction. It is sometimes a duty to magnify one's office; and we have, I think, St. Paul's example for this in various places in his Epistles to the Corinthians: "Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little," etc.)

What are we to say now? now, when we see the whole Church, both in England and America, moved by the spirit which dwelt in the hearts of Bishops White and Griswold, and of those associates who set on foot this mission of love, and who framed that wise code by which I have ever been guided?

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from May 15th to June 15th, 1863.

Maine.		Massachusetts.	
<i>Hallowell</i> —St. Matthew's,.....	\$5 00	<i>Andover</i> —Christ,.....	\$75 00
		<i>Dorchester</i> —St. Mary's, Whitsunday	156 09
		Offering,.....	75 00
		<i>Jamaica Plain</i> —St. John's,.....	15 00
		<i>Lenox</i> —Trinity,.....	\$321 09
New-Hampshire.		Rhode-Island.	
<i>Portsmouth</i> —St. John's, Ladies' Miss.		<i>Newport</i> —Emmanuel S. S.,.....	18 00
Soc., for Af. and Japan,.....	40 00	<i>Providence</i> —St. John's, Ladies' Phil- anthropic Society, for Missions in	
		W. Af.,.....	221 00 239 00
Vermont.			
<i>Fairfax</i> —.....			

* CORRECTION.—In the May Number the amount (\$8) credited to *Fairfax, Ct.*, should have been *Fairfax, Vt.*

Connecticut.

<i>Fair Haven</i> —St. James',.....	\$6 75	
<i>Hartford</i> —Christ,.....	46 07	
Trinity,.....	16 00	
<i>Hebron</i> —St. Peter's, ½.....	5 00	
<i>Milford</i> —St. Peter's, N. C. T., for Bp. Payne,.....	1 00	
<i>Norwalk</i> —St. Paul's,.....	7 00	
<i>Old Saybrook</i> —Grace,.....	8 34	
<i>Stratford</i> —Christ, L. H. Russell,	10 00	\$100 16

New-York.

<i>Brooklyn</i> —St. Peter's, \$85.27; S. S., for support of C. L. Paddock, Af., \$26.80; for Greece, \$8.61; Gen'l, \$2.20,.....	122 88	
<i>Delaware</i> —M. A. N.,.....	10 00	
<i>Kingston</i> —St. John's,.....	12 00	
<i>Manhasset</i> —Christ,.....	40 00	
<i>New-York</i> —Intercession S. S.,.....	43 37	
St. Mark's,.....	285 00	
St. Paul's Chapel,.....	71 03	
Trinity, for support of Episcopate in Africa,.....	250 00	
Through Miss Eliza Turner, for teacher at Grahway, Af.,.....	50 00	
<i>Tompkinsville</i> —A friend,.....	4 00	888 33

Western New-York.

<i>Buffalo</i> —St. Philip's Chapel,.....	3 04	
<i>Rochester</i> —St. Luke's, for Af., \$24; China, \$15; Gen'l, \$19.09; S. S., for Beneficiary in Orphan Asylum, Cape Palmas, Af., \$75; for a scholar in Bp. Boone's school, China, \$30; special, from Female Bible-Class, for Bp. Boone, \$18,.....	241 09	244 13

New-Jersey.

<i>Bordentown</i> —Christ,.....	6 90	
<i>Elisabeth</i> —St. John's, \$20; S. S. and Bible-classes, for Cape Palmas Orphan Asylum, \$30; Gen'l, \$30, ..	80 00	
<i>Rahway</i> —St. Paul's,.....	6 00	92 90

Pennsylvania.

<i>Brownsville</i> —A Friend of Missions, ..	5 00	
<i>Cheltenham</i> —St. Paul's S. School, for scholarship in Af.,.....	75 00	
<i>Churchtown</i> —Bahgor Ch. S. S., for Af.,.....	12 00	
<i>Lockhaven</i> —St. Paul's,.....	12 00	
<i>Minersville</i> —St. Paul's S. S., ½, \$2.50; W., ½ \$10,.....	12 50	
<i>New-London</i> —St. John's, for Af.,.....	1 75	
<i>Philadelphia</i> —A. L. B., a friend to missions,.....	10 00	

Calvary, Miss A. F. Wheeler, add'l, \$50 00		
St. Philip's Ladies Miss'y Soc.,.....	25 00	
<i>Pittsburgh</i> —St. Andrew's,.....	10 00	\$213 25

Delaware.

<i>Indian River</i> —St. George's, for the <i>Cavalla Messenger</i> ,.....	1 00	
<i>Wilmington</i> —St. Andrew's, for Cape Palmas Orphan Asylum, Af.,.....	75 00	76 00

Maryland.

<i>Baltimore</i> —Christ, children of the Orphan Asylum, \$20; a manager of the same, \$80, for Cape Palmas Orphan Asylum,.....	50 00	
St. Peter's S. S.,.....	119 19	
Grace,.....	200 00	
<i>Calvert Co.</i> —St. Paul's Par.,.....	15 00	
<i>Easton</i> —Christ,.....	8 00	
<i>Emmorton</i> —St. Mary's,.....	10 00	
<i>Upper Marlboro'</i> —Rev. H. J. Kershaw,.....	16 40	
<i>Washington, D. C.</i> —Trinity S. S., for Miss C. Jones, China,.....	20 00	438 50

Ohio.

<i>Columbus</i> —Trinity,.....	109 68	
<i>Gambier</i> —Harcourt Par.,.....	88 40	
<i>Ironton</i> —Christ S. S.,.....	12 10	
<i>Toledo</i> —Trinity,.....	16 00	
<i>Youngstown</i> —St. John's S. S.,.....	3 80	
<i>Zanesville</i> —St. James' S. S., for Af., \$22.18; Brazil, \$7.12; China, \$7.77, ..	37 07	267 05

Illinois.

<i>Chicago</i> —Christ, per Am. Ch. Miss'y Soc.,.....	14 50	
<i>Waverley</i> —S. G. Allis,.....	5 00	19 50

Michigan.

<i>Ann Arbor</i> —St. Andrew's,.....	41 50	
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Indiana.

<i>Terre Haute</i> —St. Stephen's,.....	7 00	
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Miscellaneous.

Anonymous,.....	100 00	
".....	5 00	105 00
Total,.....	\$9098 50	
Amount previously acknowledged,.....	43,068 83	
		\$46,162 33

Contributions through the American Church Missionary Society.

The following contributions, acknowledged in the April, May, and June Numbers of the current year, came through the above-named Society. Mention of this fact, as usual, in each individual case was, by mistake, omitted.

<i>P. I.</i>Bristol,.....	Mrs. and Miss F.,	\$8 00	<i>Penn.</i>Carbondale,.....	Masters John and			
	A Friend,.....	10 00		Rudolph Wurts,	\$2 00		
<i>Mass.</i>Boston,.....	Trinity,.....	12 00		Philadelphia,.....	A Friend,.....		
	Hanover,.....	St. Andrew's Ch.,	78 41		J. Boulton, Esq.,.....	50 00	
	Newton Corners,.....	I. C.,.....	100 00		Pittsburgh,.....	St. James' S. S.,.....	18 18
		Grace Church,...	50	<i>Del.</i>Baltimore Mills,.....	Grace,.....	1 09	
		B.,.....	10 00		Christiana Hund,.....	Christ S. S.,.....	18 00
		Newton Lower Falls, St. Mary's,.....	28 10		Lewes,.....		7 50
<i>N. Y.</i>Factoryville,.....	Trinity Chapel,.....	7 14			Millsboro,.....	St. Mark's,.....	2 50
	New-York,.....	Anthony Memorial,	172 86	<i>Ill.</i>Chicago,.....	Trinity.....		203 70
	Rye,.....	Miss Jay,.....	4 00				